

فضائل صدقات

**FAZA'IL
-E-
SADAQAAT**

by
Shukhul Hadith
Maulana Muhammad Zakariyya Kandhlavi

فضائل صدقات

FAZA'IL-E-SADAQAAT

PART ONE

English Translation of Urdu Book



by

Shaikhul Hadith Maulana Muhammad Zakariyya Kaandhlawi
(May Allah be pleased with him)

translated by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ - حَامِدًا وَمُصَلِّيًا وَسَلَامًا -

PREFACE

With the highest praise to Allah *Subhanahu wa Ta'ala* and with Darood and Salaam to Rasulullah *Sallallahu alaihe wasallam*, these few pages are being presented to our readers to bring out the virtues of Sadaqaat (spending for the cause of Allah). As mentioned in the preface to my booklet on *Fazail-e-Hajj*, my late uncle Maulana Muhammad Ilyas *Rahmatullah alaihe* was deeply interested in the publication of a book on this subject and, in the last days of his life, he repeatedly urged me to write one. So much so that, once while standing for Asr Salaat when 'Takbeer' was being called, he leaned forward from the row and said to this humble author, "Do not forget that book". In those days of his illness, Maulana did not lead Salaat; he joined the Jama'at.

Despite all that urgency and insistence from him, the delay on my part continued, resulting in repeated postponements. Fortunately, in Shawwal 1366 A.H. my stay in Nizamuddin was prolonged, as mentioned in the preface to *Fazail-e-Hajj*; and there seemed no likelihood of my return to Saharanpur even after the completion of that book. So, at long last, a start on this book was made on Saturday, the 24th of Shawwal, 1366 A.H. May Allah *Subhanahu wa Ta'ala* help me to accomplish this work, by showering His bounties and blessings upon me, which have always been bestowed upon me both in worldly and religious matters, in growing profusion, despite my own incapability! May Allah bring it to a completion acceptable to Him!

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ط

"And I seek aid from none except Allah; in Him I trust and to Him alone, I turn for help".

I intend to divide this book into seven Chapters, viz:-

1. Virtues and rewards of spending for the cause of Allah.
2. Condemnation of miserliness.
3. Being particular about obligations towards one's relations.
4. Zakaat as an obligation.
5. Punishments for failure to pay Zakaat.
6. Virtues of asceticism, contentment and avoidance of begging.
7. Stories of pious personages who spent generously for the cause of Allah *Ta'ala*.

Muhammad Zakariyya Kandhalvi.



FAZA'IL-E-SADAQAAT

INTRODUCTORY NOTE TO THE TRANSLATION

Some important points regarding the format of this translation may be noted. In the first place, the phrases, "*Sallallahu alaihe Wasallam*" "*Radiallahu anho*," "*Rahmatullah alaihe*," etc., have been printed in italics and given repeatedly, partly to earn reward for the readers and partly to educate them in their proper use.

2. Secondly, with regard to the translations of the Quranic Ayaat and the Ahadith, it is the beauty and Barakah of the Qur'an that their Arabic is so amenable to translation and is accessible to readers in their own language. The Holy Qur'an has been translated into many languages, but it is not always easy to convey the precise spirit of the original, especially in a "word-for-word" translation. Many standard translations of the Qur'an by various scholars exist in English, whose authors have done their best to translate as faithfully as was possible for them, yet it is never the last word. In this book, the translation adopted is the classical one of Mohammad Marmaduke Picthall, with very occasional modification.

3. The translations of the particular leading Quranic Ayaat and Ahadith, forming the main theme of an individual article or sub-section of the book, have been given in Bold Face beneath the original Arabic text, which serves to clear any ambiguity that may remain in the reader's mind after reading the translation. The translations of supporting Ayaat that occur in the course of the text and the explanatory examples introduced by the author (M.M. Zakariyyah *Rahmatullah alaihe* are given in italics, so as to differentiate these from the main theme given at the beginning of each article/sub-section.

4. As no standard English translation of the Ahadith is readily available, an attempt has been made to bring out their meanings through a relatively free (rather than "word-for-word") translation. Any remaining ambiguities may please be communicated to the publishers, for correction or improvement in future.

5. Certain Arabic words will be found transliterated into the English text, in order to introduce certain basic Islamic terms and concepts into the English language, which does not really possess exact equivalents for these. In many cases, the approximate English translation is also given alongside. Hopefully, this may help to fix the ideas better in the minds of the English-speaking readers, to whom this book is addressed. In the Transliteration, the Arabic letter (ع) is indicated by (') and the vowel (ـ) by (').

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FAZA'IL-E-SADAQAAT

PART TWO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the compassionate, the Merciful.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

We praise Him, and we invoke His choicest Blessings on His noble Messenger (Rasul).

(The Faza'il-e-Sadaqaat, was originally designed as one comprehensive volume but, when it was being sent to press, I thought that, for the convenience of readers, it would be better to publish the last two Chapters as a separate volume entitled "Faza'il-e-Sadaqaat Part two").

CHAPTER SIX

NEED TO CULTIVATE CONTENTMENT, LIVING WITHIN MINIMUM MEANS AND AVOIDING ASKING FAVOURS

In the Holy Qur'an and Ahadith, these three subjects have been recurringly treated through examples, warnings and relevant stories. In fact, the allusions are so numerous that even a brief account would involve considerable details.

We have observed, at the end of Chapter Two, that wealth is beneficial as well as harmful; it is both a cure as well as a poison. Rasullullah *Sallallahu alaihe wasallam* said, "For every Ummah (People), there has been a trial and a temptation; the temptation of my Ummah lies in wealth". Hence it is necessary to guard oneself against this temptation and its harmful effects. If someone possesses such a poisonous snake and he makes an antidote, it will be useful both for himself and for other people. Failing this, its poison will prove fatal for himself and will also harm others. It was in view of

these harmful effects of wealth that Rasulullah *Sallallahu alaihe wasallam* once remarked, "This wealth is pleasant to see and inviting; it is beneficial for him who procures it by rightful means (in the manner prescribed by Shariah) and spends it properly; but he who procures it by unlawful means is like one suffering from a disease (جوع البقر) in which one goes on eating without being satisfied." (*Mishkaat*)

Imaam Ghazali *Rahmatullah alaihe* writes: "Worldly wealth can be at once beneficial and harmful for its possessor. It is like a snake. We see that whosoever knows the proper charms, can take hold of a snake, remove its fangs and prepare an antidote from it. But if a layman were to catch hold of a snake, in imitation of the snake-charmer, it would certainly bite him to death. Similarly, in order to be immune from the harmful effects of wealth, a person must take particular care about the following points:-

1. He must consider and know, for certain, the real purpose for which wealth was created by Allah *Ta'ala*, so that he may keep the same in view.
2. He should be vigilant about the sources of his wealth and beware of combining lawful means of earning with the unlawful ones, which include accepting a gift that may be suspected of being a bribe in disguise, or asking favours involving humiliation.
3. He should not put aside any amount beyond his actual requirements, and appropriately spend any such extra amount immediately.
4. He should also be vigilant about proper spending of money and beware of extravagant or forbidden expenditure.
5. While receiving money, spending it or putting it aside to the permissible extent, he must be sincere of intention and should, in all circumstances, seek the pleasure of Allah *Ta'ala*. If he has to keep back something for personal use or spend it on his own needs, he should do so primarily with the intention of gaining sufficient strength for performance of A'maal. Whatever amount of money exceeds his needs should be quickly given away as something useless or superfluous. If a person then retains weal-

th, fulfilling all the conditions laid down above, it will not be harmful for him. Ali *Radhiyallahu anho* once remarked to the following effect:

'If anyone were to acquire all the riches of the world to seek Allah's pleasure (but had no personal motive), he would still remain a true 'Zaahid' (an ascetic). On the contrary, if anyone were to renounce the world altogether, but not for Allah's pleasure (aspiring to gain same recognition), he would still remain a man of the world".
(*Ihya*)

Another Hadith says: "This wealth is pleasant to see and sweet to enjoy, but only he who gets it by rightful means will be blessed in it."

Still another Hadith says, "What an excellent abode is the world for him who makes it an asset for the life Hereafter and earns thereby the pleasure of Allah *Ta'ala*! How evil an abode is it for him who is prevented by it from preparing for the Akhirah and so is negligent of seeking the pleasure of Allah *Ta'ala*!" (*Kanz*)

In short, there are many Ahadith which assert that worldly wealth is not in itself bad; rather, a number of Traditions affirm its usefulness, as numerous worldly and spiritual benefits are gained through its rightful use. For the same reason there occur, in many Ahadith, exhortations to earn livelihood and acquire wealth. However, as wealth also possesses a harmful and poisonous content and as human beings are prone to unhealthy practices, frequent warnings and prohibitions occur at various places in the Holy Qur'an and Ahadith against the accumulation of riches. Particularly, excess of wealth has been condemned as something undesirable—even fatal to human soul. Rasulullah *Sallallahu alaihe wasallam* once remarked, "When Allah *Ta'ala* loves a person, He protects him from the world just as (in certain cases) one protects a "patient from water".
(*Mishkaat*)

It is common knowledge that water is absolutely necessary for life and that no human being can live without it but, if a physician says that water is harmful for a patient, we adopt all possible means to protect him from it. The same is also true of wealth, the excess of which generally proves harmful to the soul, as our hearts are not enlightened enough to be immune from its intoxicating effect. Rasul-

ullah *Sallallaho alaihe wasallam* said, "Can anyone of you walk on water without getting his feet wet?" The Sahabah replied that no one could. He then said, "Similarly, it is difficult for a worldly person to protect himself from sins". (*Mishkaat*)

We see that most of the deadly sins and cankers of the soul, viz. niggardliness, jealousy, pride, vanity, maliciousness, snobbery, haughtiness, etc., generally breed on excessive riches. Similarly, all the lustful sins—licentiousness, drinking, gambling, usury and the like—are also legacies of the excess of wealth. Moreover, human hearts are, by nature, so fond of money that the more they receive, the more covetously they struggle for its increase. There are numerous Ahadith of Rasulullah *Sallallaho alaihe wasallam* to the same effect, for example: "If anyone were to possess wealth to the extent of two 'Wadies' of gold, he would crave for a third."

We observe and learn from experience that no one is content with any amount (however great) of wealth, excepting a few blessed souls. For the same reason, at many places in the Holy Qur'an and in Ahadith, there is earnest advice to cultivate contentment in order that man's unending hunger for wealth should decrease to some extent. Similarly, the true nature of the material wealth, its transience and its corrupting effect, have been explicitly stated, so that men should be less fond of wealth, realizing that transitory things are not worthy of human love and that man should set his heart upon things that endure eternally and whose benefits are everlasting. There are frequent exhortations in the Holy Qur'an and Ahadith for remaining patient in adversity and not regarding it as sheer misfortune. For, very often, man is made to suffer poverty because Divine Wisdom decrees it for his ultimate benefit. Allah Ta'ala says:

وَلَوْ بَظَرَ اللَّهُ الزَّيْفَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ

If Allah were to enlarge the provisions for His men, they would surely rebel in the earth. (as-Shuraa: 27)

We all know from experience that places where men possess excessive wealth, are visited by riots and disruption. As excess of wealth is undesirable and, yet, people have a weakness for it. Forbidding the seeking of favours and begging things from other people is a recurring theme in the Holy Qur'an and Ahadith. For, men who covet increase in wealth would beg from people without

"Passionate love is another name for excessive lust--a malady which preys upon idle minds. The disease should be treated at its early stage by striving not to show any interest and by trying to divert ones attention away from the object of attraction. Once the attachment grows strong, it is as difficult to suppress it as it was easy to subdue in the beginning. This is true of all passions: For example, lust for wealth, desire to win worldly honour and popularity, ambition for acquisition of property, love for children, even fondness for pet birds (like pigeons, etc.) and love of games like chess and other similar pursuits. After these passions become obsessions, they spell ruin for a person, both in this world and the Akhirah. The fact can be illustrated by a very simple example from everyday life: that of a horse-rider who, finding his animal taking a wrong course, immediately pulls the reins and turns it to the right path. If he allows it to go astray and enter a narrow doorway and only later thinks better of it, and tries to pull it back by gripping its tail, he will certainly experience great difficulty. Hence, it is imperative to be on one's guard against these passions from the very beginning and keep them within the limits of moderation". (Thya)

The Ulama say that all worldly things fall into three broad categories: (1) the minerals (the inanimate things), (2) the plant life and (3) the animal life. In the Ayaat quoted above, Allah Ta'ala has alluded to all categories of worldly goods and warned His men against over indulgence in them. He Subhanahu Ta'ala mentions 'women and children, thereby referring to man's love for his wife, children, kinsmen and friends, etc., among one's kind. Similarly, reference to 'gold and silver' includes all mineral wealth; 'horses and cattle represent all kinds of animals, and mention of 'well-tilled land' refers to all kinds of agricultural produce. Put together, all these things constitute the riches and valuables of the world. (Thya)

After recounting all these things and cautioning His men against their evil effects, Allah Ta'ala says that all these things are for temporary use in the short worldly life. That is to say, none of these are really worthy of being praised or loved. Only things that endure eternally and whose benefits are everlasting deserve to be valued. And, of course, the most sublime virtue is winning the pleasure of Allah Ta'ala, which transcends every other bliss. At another place in the Holy Qur'an, after describing some bounties of Jannah, Allah Ta'ala says:

وَيُطَوَّرُونَ فِي الْوُجُوهِ الْعَظِيمَةِ ۝

The greatest bliss is the acceptance from Allah. This is the supreme triumph. (at-Taubah: 72)

As a matter of fact, no other pleasure or bounty of Allah, neither of this world nor of the Akhirah, can vie with the bliss of winning Allah's pleasure. In the above mentioned Ayaat, Allah Ta'ala has given a detailed account of all the attractions and temptations of the world and then cautioned us against excessive indulgence in them, asserting that all these things are meant only for fulfilling temporary needs of worldly life. Moreover, at various other places in the Holy Qur'an, the believers have been warned, in various ways, against the harmful effects of worldly riches. In some Ayaat, greed and covetousness have been deprecated; in other, those who prefer worldly requirements to A'maal have been censured; in still other Ayaat, men have been cautioned against the transitoriness of the world; while a number of Ayaat assert that worldly wealth is a mere deception. In short, it has been driven home that this world and all its goods are short-lived, created only for the fulfilment of temporary needs. This world is not eternal and, therefore, it does not behove a believer to set his heart upon worldly things. Given below are a few more Ayaat on the same subject, which further emphasise this precaution:

أُولَئِكَ الَّذِينَ شَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَحْكُمُهُمْ عَنْهُمْ الْعَذَابُ وَلَا يُنصَرُونَ ﴿١﴾

1. Such are those who buy the life of this world at the price of Akhirah. Their punishment will not be lightened, neither shall they be helped. (al-Baqarah: 86)

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ۚ وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۚ أُولَئِكَ لَهُمْ صِيبٌ مِّمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢﴾

2. But there are men who say: 'Our Lord, give unto us the bounties in this world' and they have no portion in the Hereafter. And there are men who say! 'Our Lord, give unto us in this world that which is good and in the Akhirah that which is good, and guard us against the doom of Fire'. For them there is in store a goodly portion out of that which they have earned. (al-Baqarah: 200-201-202)

وَمِنَ النَّاسِ مَن يَبْذِي كَلِمَةً بِيَعَاةٍ مُّرْطَابٍ لِلّٰهِ وَاللّٰهُ رَءُوفٌ بِالْبَاطِلِ ۝ (۳)

- 3.. And of mankind there are those who would sell their very self, seeking the pleasure of Allah; and Allah hath compassion on (such of) His devotees. (*al-Baqarah: 207*)

۞ اِنَّ لِلَّذِيْنَ كَفَرُواْ الْحَيٰوةَ الدُّنْيَا وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ اٰتَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ وَاللّٰهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ۝ (۴)

4. Alluring is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them (in rank) on the Day of Resurrection, because Allah provides to whomsoever He will, boundless bounties. (*al-Baqarah: 212*)

وَاللّٰهُ الْاَكْبَرُ ۚ نَدَاۤهُمُ الْبَيْنَ النَّاسِ ۝ (۵)

5. Such days (of varying fortunes) do we cause to follow one another for mankind. (*Ale-Imran: 140*)

The Ayat means that, sometimes, one community gains domination over others; on another occasion, some other nation gains supremacy. The suggestion is that people should not worry too much about their being dominated, by others; they should rather be more concerned about the life of Akhirah, which is of far greater consequence.

۞ قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰ ۚ وَلَا تَظْلُمُوْنَ نَفْسًا ۝ اِنَّ مَا كُنْتُمْ يَدْعُوْنَهُ الْبُوتُ وَلَوْ كُنْتُمْ فِىْ بُرُوْجٍ مُّشِيْدَةٍ ۝ (۶)

6. Say (to them, O Muhammad) the comfort of this world is scant (short-lived); the Akhirah is better for him who fears Allah; you shall not be wronged (the measure of) a single date-fibre. Wheresoever you may be, death will overtake you, even though you should be in strong and lofty towers." (*an-Nisaa: 77 - 78*). (So, as death is inevitable, one should ever remain concerned about one's final fate.)

۞ وَلَا تَقُولُوا لِمَن اٰلَى الْيَكْمَةِ اَسْلَمَ لَمْ يَمُوتْ ۚ وَنَحْنُ نَعْلَمُ مَا يَكْمُرُ ۚ عَرَضَ الْحَيٰوةُ الدُّنْيَا لِمَنۢ لَّعَنَ اللّٰهُ ۝ (۷)

7. And say not to one who offers you a salutation, "Thou art not a believer, seeking the cherished goods of this life (so that you may despoil him). With Allah are plentious spoils." (*an-Nisaa: 94*)

These Ayaat were revealed as an admonition to some Muslims who in their fondness had killed, for war booty, a few non-believers who offered to profess Islam. Ayaat condemn this heinous act committed for a paltry gain of the world. Many Traditions give detailed accounts of the circumstances that led to this unfortunate incident. A version has it that a Muslim attacked a non-believer who hastily recited the Kalimah (as a profession of Faith) but the Muslim, inspite of this, put him to death. The incident was reported to Rasulullah Sallallahu alaihe wasallam who demanded an explanation from the Muslim. When he replied, by way of apology that the non-Muslim had made profession of faith only out of fear, Rasulullah Sallallahu alaihe wasallam said, "Did you look into his heart to see that he was doing this for fear of death?" It is related that, later, this particular Muslim died a miserable death. (*Durre Manthur*)

Under no circumstances does Allah Ta'ala allow His men to transgress the limits of justice and propriety. It should suffice to say at this point that the Islamic Law (Shariah) strictly forbids its votaries to wrong the non-believers for the sake of worldly gains. This forms the subject of a good many Qur'anic Ayaat and Traditions. For example, in the opening Ayaat of Surah *al-Maaedah*, the believers have been warned:

وَلَا يَجْعَلْكُمْ شَنَّانَ قَوْمٍ أَنْ صَدَّكُمْ عَنِ السَّبِيلِ السَّعِيدِ أَنْ تَعْتَدُوا وَتَقْتُلُوا عَلَى الْبِرِّ
وَالْتَقَوُيْ وَلَا تَقَاتِلُوا عَلَى الْإِيمَانِ وَالْعَدْلِ

And let not your hatred of a folk who stopped your going to the sacred place of worship lead you to transgression and hostility; but help ye one another unto righteousness and pious duty; help not one another unto sin and transgression. (*al-Maaedah: 2*)

And, a few Ayaat later, in the same Surah, Allah Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْعَلْكُمْ شَنَّانَ قَوْمٍ
عَلَى الْإِيمَانِ أَوْ يُعَدِّلُوا أَعْدَاءَهُمْ قَوْمٌ بِالنَّفْسِ

O ye who believe! be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you deal not justly. Deal justly, that is nearer to your duty. (al-Maaedah: 8)

In short, in numerous Ayaat, the believers have been warned against transgression, in all circumstances. The fact is that worldly love blinds the faculty of reason.

وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٨﴾

8. Naught is the life of the world, save a pastime and sport. Better far is the abode of the Akhirah for those who keep their duty (to Allah). Have ye then no sense. (al-An'aam: 32)

(In other words have you no sense to understand the plain truth that the diversions and pastimes of this world are nothing in comparison with the blissful life of the Akhirah?)

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهِوًّا وَلَهْوًا وَعَرَضُوا الْحَيَوةَ الدُّنْيَا ﴿٩﴾

9. And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguiled. (al-An'aam: 70)

وَلَقَدْ جَعَلْنَاكُمْ أَفْرَادًا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْكَبْتُمْ تَأَخُّؤَكُمْ ذُرِّيَّاءَ طُغْيَانِكُمْ ﴿١٠﴾

10. Now (after death), you have come to us alone as We did create you the first time; and you have left behind you all that we bestowed upon you. (al-An'aam: 94)

Note: Everyone is born naked, with no worldly effects on him. Similarly, after death, every person is laid in the grave, bereft of all his possessions. Only the portion of wealth that is spent in this life, for the cause of Allah Ta'ala, is stored up in the Divine Treasury of the Akhirah, and is paid back to him in full, with bountiful increase from Allah Ta'ala.

وَعَرَضُوا الْحَيَوةَ الدُّنْيَا ﴿١١﴾

11. The worldly life beguiled them! (al-A'raaf: 51)

﴿١٢﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الدُّنْيَا وَيَقُولُونَ سَيُغْفَرُ لَنَا

12. So, (after the righteous people) there succeeded a generation who inherited the Scriptures but grasped the goods of this low life and who say: 'It will be forgiven us' (as we are the loved ones of Allah Ta'ala). (al-A'raaf: 169)

﴿١٣﴾ وَالذَّارِ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَكْتُمُونَ أَفْلا تَعْقِلُونَ

13. And the abode of the Hereafter is better for those who ward off (evil). Have you then no sense? (al-A'raaf: 169)

﴿١٤﴾ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

14. And know that your possessions and your children are but a test, and that with Allah lies immense reward. (al-Anfaal: 28)

﴿١٥﴾ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ

15. You desire the goods of this world and Allah desireth (for you) the Akhirah. (al-Anfaal: 67)

﴿١٦﴾ ارْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاءُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

16. Do you take pleasure in the life of the world rather than in the Akhirah? The comfort of the life of the world is but little, compared with the life in the Hereafter. (al-Taubah: 38)

﴿١٧﴾ إِنَّ الَّذِينَ لَا يُبْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ۚ أُولَٰئِكَ مَا لَهُمْ لِمَا كَانُوا يَكْسِبُونَ

17. Behold! Those who do not look forward to meeting us, and are well-pleased with the life of the world, and feel secure therein, and those who are heedless of Our admonitions---their abode will be the Fire because of the (evil) deeds they used to commit. (Yunus: 7-8)

(۱۸) يَأْتِيهَا النَّاسُ إِنَّمَا بُغِيَتْكُمْ عَلَى أَنْفُسِكُمْ مَتَاءَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
 إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاسْتَخْلَطَ بِهِ نَبَاتٌ الْأَرْضِ وَمِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى
 إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُوا وَعَلَيْهَا أَتَتْهَا أَسْفُونٌ لَيْسَ لَهُ دَافِعٌ لَهَا لَتُفْتِنَنَّهَا
 فَتَكْفُرُوا كَمَا كَفَرْتُمْ عَنْ بَالِ أَمْسٍ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝ وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيُخْرِجُهُ
 مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ ۝

18. O mankind! Your rebellion is only against yourselves; (you have) enjoyment of the life of the world (for a brief period); then unto Us you shall return and We shall proclaim to you what you used to do. The likeness of the life of the world is only as water which We send down from the sky; then, by its mingling with the earth, arises the produce of the earth (in thick profusion) of which men and cattle eat till, when the earth has taken on her (golden) ornaments and is (fully) embellished (i.e. the crops and greenery has reached its fullest bloom) and her inhabitants deem that they are masters of her, (suddenly) Our commandment comes (upon it) by night or by day and We make it as reaped corn, as though it had not flourished the day before. Thus do We expound the revelations for a people to make them realise (the true nature of worldly life). And Allah summons you to the abode of (Eternal) peace and (He) guides whosoever He will to a straight path. (Yunus: 23-24-25)

After recounting, in the preceding Ayaat, a number of excellent qualities of the Holy Qur'an, Allah Ta'ala says:

(۱۹) قُلْ يُضِلُّ اللَّهُ وَمَهْلُكُهُ لَكُمْ فَاكْفُرُوا أَوْ خُذُوا مَتَاعَ الْعَمَلِ ۝

19. People should rejoice in this Bounty of Allah, and in His mercy. It is far better than (the worldly things) which they hoard. (Younus: 58)

(۲۰) مَنْ كَانَ يُرِيدِ الْحَيَاةَ الدُّنْيَا وَزُيِّنَتْ لَهُ فِيهَا أُمُورٌ فَلَهُمْ فِيهَا مَا يُغْنُون ۝
 وَلَهُمْ فِيهَا مَا يَشْتَهُونَ ۝ وَالَّذِينَ يَسْتَعِفُّونَهَا وَبِئْسَ مَا كَانُوا يَفْعَلُونَ ۝

20. Whoso desires the life of the world and its adornments, We shall repay them (in full) for his deeds herein, and they are not made to suffer loss therein. Those are they for whom there is naught in the Hereafter save the Fire. (All) that they contrive here will become vain and (the fact is that all) they are wont to do is fruitless. (*Hud: 15-16*).

﴿٢١﴾ اللَّهُ يَبْطِئُ الزَّمْنَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا السَّيِّئَةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَثَلٌ ﴿٢١﴾

21. Allah enlarges livelihood for whomsoever He wills and straitens (it for whomsoever He wills). And they rejoice in the life of the world, whereas the life of the world is but passing enjoyment, as compared with the life of Akhirah. (*ar-Ra'd: 26*)

﴿٢٢﴾ لَا تَسْتَدِنَّ عَيْنُكَ إِلَى مَا مَتَّعْنَاهُمْ أَزْوَاجًا فَتَنْتَهُمُ

22. Do not (so much as) raise your eyes to look at what We have granted to different categories of the non-believers to enjoy (for, they will just derive brief joy from worldly things which are doomed to perish soon). (*Hijr: 88*)

﴿٢٣﴾ مَا عِنْدَكُمْ يَفْئَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ﴿٢٣﴾

23. That (all worldly goods) which you have, shall waste away. But what is with Allah endures forever. (*Nahl: 96*)

﴿٢٤﴾ ذَلِكَ بِأَنَّهُمْ اسْتَحْبَبُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ ﴿٢٤﴾

24. (The painful chastisement described in the foregoing Ayaat will afflict them) That is because they were enamoured of this world rather than the Akhirah. (*Nahl: 107*)

﴿٢٥﴾ مَنْ كَانَ يُرِيدِ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلُهَا مَذْمُومًا مَقْدُورًا ﴿٢٥﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ لَأُولَئِكَ كَانَ سَعْيُهُمْ فُشْلُوًّا ﴿٢٦﴾ كُلًّا لِنَدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاؤِ رَبِّكَ وَمَا كَانَ عَطَاؤُ رَبِّكَ مَحْظُورًا ﴿٢٧﴾ أَنْظِرْ كَيْفَ نَقَلْنَا أَبْغَضَهُمْ عَلَى بَعْضٍ وَالْآخِرَةُ الْبَرْدُ دَجِيءٌ وَالْأُولَى نَقِصٌ لَا ﴿٢٨﴾

25. Whoever desires that (life) which hasteneth away (i.e. recompense for his deeds in the present life alone), We hasten for him therein what We will, unto whomsoever We please (i.e. such a one is not given all that he desires). (We grant worldly gifts to whomsoever We will and even We, rather grant him only as much as We please And, afterwards We have appointed for him Jahannam; he will endure the heat thereof, condemned, rejected. And whosoever desires the Akhirah and strives for it with the efforts necessary, being a Mo'min (true believer), for such, their efforts find favour (with their Lord). Each do We supply, both these and those, (the pious and the worldings) from the bounty of thy Lord. And the bounty of thy Lord (worldly gifts) can never be confined. Just behold! (How We prefer some of them over others (Muslims and non-believers alike in bestowing worldly gifts). But, verily, the Akhirah (prepared exclusively for the believers) will be higher in grades and be far more blessed. (Judgeing by this, you can see that the worldly gifts are being bestowed by Allah Ta'ala, and not being earned by people according to the measure of their struggle. For, some people struggle hard but derive less worldly gains than others who gain big fortune with little efforts). (Bani Israel: 18-21)

(٧٤) وَاضْرِبْ لَهُم مَّثَلًا الصَّيۡوَةَ الَّتِي كُنَّا نَآتِلُهَا مِنۡ السَّمَاءِ فَاسْتَكْبَرُوا بِهَا فَبَاسَ لَآلِئِهَا فَاصْبِرْ
هَشِيمًا تَذَرُوهُ لِنُؤْتِيكَ وَكَانَ اللّٰهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ۝ الْكَلَالُ وَالْبَنُونَ زِينَةُ الْحَيٰوةِ الدُّنْيَا وَالْبَاقِيٰتُ
الضَّالٰتُ خَيْرٌ عِنْدَ رَبِّكَ تَوَابًا وَخَيْرٌ اَمَلًا ۝

26. And set before them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingles with it, and then (after it has become green and luscious suddenly some calamity befalls it), it becomes (mutilated) dry twigs and the winds scatter it about. Allah is able to do all things. Wealth and children are (merely) the adornment of the life of the world; but good deeds (of the righteous) which endure are (far) better in thy Lord's sight for reward, and (also much) better in respect of hope. (Kahf: 45-46)

(٢٤) يَخَافُونَ يَوْمَهُمْ إِنَّ لَيْسَ لَهُمُ الْإِعْتِرَافَ ۖ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۚ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً
إِنْ لَيْسَ لَهُمُ الْيَوْمَافُ

(The Ayaat are preceded by an account of the Day of Resurrection and the blowing of the Trumpet (Sur). On that Day, the evil-doers shall be)

27. "Murmuring among themselves: 'You have stayed (in the world) only for ten (days). We are best aware of what they shall utter when the soundest of opinion among them says: (No), you have tarried but a day.' (In truth the entire span of one's life is far shorter than even one-tenth of a day of the Akhirah. So brief is our sojourn in the temporal world, compared with the eternal life of the Akhirah). (Taha: 103-104)

(٢٨) وَلَا تَسْتَدِنَّ عَيْنُكَ إِلَى مَا مَتَّعْنَاهُ أَزْوَاجًا إِنَّهُمْ رَهْوَةُ السَّيْرِ ۚ الدُّنْيَا زِينَةُ الْحَيَاةِ الدُّنْيَا ۚ وَلَئِنَّ الْآخِرَةَ لَخَيْرٌ وَأَبْقَى ۚ وَأَمَّا هَٰؤُلَاءِ فَالضَّلُوعُ ۚ وَأَصْطَفِرْ عَلَيْهِمْ لَا تَسْأَلُكَ يَدُكَ ۚ نَحْنُ نَرْزُقُكَ ۚ وَالْعَاقِبَةُ لِلتَّقْوَى ۚ

28. Do not so much as raise your eyes to look at what worldly things we have granted to different categories of people to enjoy it is merely the glamour of the life of the world (and We grant it to them) so that We may test them therein. And the bountiful provision of thy Lord (to be granted in Akhirah) is far better and far more enduring. And enjoin upon thy kinsmen (people) to offer Salaat and be (thyselves) constant therein. We ask not of thee (to find thine own) provision. (It is) We (Who) provide for thee. And the best future is for righteousness. (Taha: 131-132)

(٢٩) اقْرَبِ لِلنَّاسِ حَسَابَهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۝

29. Reckoning has drawn nigh for mankind while they are turning away in heedlessness." (al-Ambiya: 1)

(٣٠) حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۚ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا إِنَّمَا تَكَلِّمُهُ هَوًىٰ بِأَلْسِنَاهُمْ ۚ

30. When death comes unto one of them (wicked) he sayeth: 'My Lord, send me back (to the world) so that I may do good (in that world) which I have left behind.' (Allah Says:), 'By no means! What he says is meaningless words. (Mo'minoon: 99-100)

﴿٣١﴾ قُلْ كَمْ يَبْقَىٰ فِي الْأَرْضِ عَدَّتْ سِنِينَ ۖ قَالُوا الْيَوْمَ أَوْ بَعْضُ يَوْمِ فَنُفِثَ الْعَالَمِينَ ۖ قُلْ إِنْ كُنْتُمْ إِلَّا قَلِيلًا لَّوَأَنَّكُمْ لَنْتُمْ يَعْلَمُونَ ۖ الْحَسِبْتُمْ أَنَّكُمْ خُلِقْتُمْ عَبَثًا وَأَنْكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝

- 31 (on the Day of resurrection), He (Allah) would say (to them to add to their grief and sorrow); (Tell us), "How long you tarried in the earth counting by years"? They will say: "We might have tarried but a day or a part of a day. Ask of those (the angels) who kept an account of everything." He (Allah) will say: "Indeed you tarried but a little, if you only knew (about the transience of worldly life). Did you think, then, that We had created you for a pastime? Still (did you presume that) you would not be brought back again to us". (*Mo'minoon*: 112-115)

﴿٣٢﴾ وَكَمْ أَهْلَكْنَا مِنْ قَبْلِهِ يَظُنُّهُمْ مُعِشَتَهُمْ ۚ فَبَلَّغْ مِنْكَ ذَلِكُمْ إِلَى الْقَوْمِ الَّذِينَ هُمْ عَنْ رَبِّكَ يَوْمَ لَا يُغْنِي عَنْهُمْ كِبَارُهَا وَلَا قِلَاسُهَا ۚ

- 32 (These people who take pride in their luxurious living are, in reality, foolish. Don't they know that): "Many a community have We destroyed who felt insolently proud of their luxurious life. (Look and see for yourself). Those are their dwelling-places, which have not been inhabited after them, except a little". (*al-Qasas*: 58)

﴿٣٣﴾ وَمَا أَوْثَقْتُمْ بِشَيْءٍ فَتَاءَ الْحَيَاةِ الدُّنْيَا وَزِينَتِهَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۚ أَفَلَا تَعْقِلُونَ ۝

- 33 And whatever you have been given is for temporary use in the life of the world, and an adornment (of the same short-lived life) and that which Allah hath (in the form of bounties and rewards of the Akhirah) is far better and much more enduring than all these things. Have you then no sense? (*al-Qasas*: 60)

﴿٣٤﴾ كَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَا يُوْفِيهِمْ كَمَنْ فَتَنَّا عَنْ مَتَاءِ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُضْضِيِّينَ ۝

- 34 Is he whom We have promised a fair promise, which he will surely receive (in the Akhirah), like him whom We have given some paltry pleasure of this life and then, on the Day of Resurrection, he will be prosecuted (for his evil deeds). (*al-Qasas*: 61)

٣٥) قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لَيْلَتْ لَنَامُ مِثْلَ مَا أَوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

- 35 Those who were desirous of the life of the world said (as they saw Qarun (Korah) rolling in wealth): 'Ah! would that we had been given the like of what had been given unto Qarun. Lol he is possessed of rare good fortune.' (al-Qasas: 79)

Note: The detailed story of Qarun, together with a description of the exemplary punishment meted out to him, has been given at serial No.3, in chapter 5 of part one of this book (sub-titled 'On Not paying Zakaat'). The fact is that excessive wealth, unless it is made a means to win the pleasure of Allah Ta'ala through generously spending in His cause, leads its possessor to such horrible doom.

٣٦) وَهَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَلَئِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانِ لَوْ كَانُوا يَعْلَمُونَ

- 36 "This life of the world is but a pastime and a game. Lol The Home of the Akhirah--that is the life (really worth its name); if only they knew (this fact for certain, they would certainly try hard for the bounties of the Akhirah)". (Ankaboot: 64)

٣٧) يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ

- 37 "They know only some appearance of the present life, and are heedless of the Akhirah" (they do not aspire for the rewards of the Akhirah; nor do they feel afraid of the punishments therein.) (ar-Rum: 7)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي إِذَا مَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَرْءٌ مِّنْهُمَا جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهُمَّ الْغُرُورُ

- 38 "O, man-kind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lol Allah's promise (concerning the Day of Judgement) is the very truth. Let not the life of the world beguile you, nor let the deceiver (Shaitan) beguile you, in regard to Allah." (In other words, let not the Shaitan seduce you into unconcern regarding the

Divine Punishment; nor let him goad you into the wrong belief that you are not going to be punished for your misdeeds). (*Lugman: 33*)

Commenting on these Ayaat, Sa'eed Ibne Jubair *Rahmatullah alaihe* says: "Let not the deceiver beguile you with regard to Allah means, you should not persist in sinning, hoping to be granted forgiveness by Allah *Ta'ala*." (*Durre Manthur*)

It behoves a person to beg forgiveness only after he has turned to Allah in sincere repentance and made up his mind to avoid sins in future. It looks absurd that a person should persist in disgracing himself in the sight of Allah, by sinning throughout the day and should, all the same, keep saying, "O Allah! Grant me forgiveness." This subject will be treated in detail under Hadith No.18 of this Chapter. There is also another Ayat of the same import in subsequent pages.

﴿٣٩﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أَسْتَعْفِفْنَ وَلَا أَسْزِلْكُمْ سِرْجَاعِي ۖ وَلَئِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالنَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْحَصِينِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٤٠﴾

- 39 O Nabil Say unto your wives: If you desire the world's life and its adornments, come! I will content you (give you some money and other worldly goods, dower, maintenance, etc.) and will release you with a fair release (divorce you with a fair deal and part from you in kindness). But if you desire Allah and His Rasul and the abode of the Akhirah, then, lol (bear in mind) that Allah has prepared for the pious among you an immense reward. (*al-Ahzab: 28-29*)

﴿٤٠﴾ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَتْرِكْكُمْ اللَّهُ الْغُرُورَ ﴿٤١﴾

- 40 O mankind! Lol The promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler (Shaitan) beguile you with regard to Allah. (Let him not deceive you into indifference towards Allah and the Divine Retribution). (*al-Fatir: 5*)

Sa'eed bin Jubair *Rahmatullah alaihe* explains the Ayat as follows: "The beguilement arises out of excessive indulgence in

worldly affairs, which makes a person negligent in his preparation for the Akhirah; the deception of Shaitan consists in his inciting a man to persist in sinning, in the hope of forgiveness by Allah Ta'ala." (Durre Manthur)

يَقُولُ أَتَأْتُمُونَهُ الْحَيٰوةَ الدُّنْيَا مَتًا ۚ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣١﴾

- 41 (A believing man of the family of Fir'aun (Pharaoh), who hid his faith, said to them) "O my people! Lol This life of the world is but a passing enjoyment and lol the Akhirah, that is the enduring abode. (al-Mo'min: 39)

وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا فَلْيَهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ تَصْنِيفٍ ﴿٣٢﴾

- 42 Whoso desires the harvest of the Hereafter, We give him increase in the harvest. And whoso desires the harvest of the world (concentrates all his efforts on achieving worldly gains), We give him something thereof, and he hath no portion in the Hereafter. (ash-Shura: 20)

﴿٣٣﴾ فَمَا أَوْتِيتُمْ مِنْ شَيْءٍ فَمَتَّلُوا حَيٰوةَ الدُّنْيَا وَمَاعِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۚ وَالَّذِينَ يَخْتَفُونَ كِبَرًا لِلْآخِرَةِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ۚ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلٰوةَ ۚ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَهُمْ يَخِشَوْنَ رَبَّهُمْ وَيُفْقَرُونَ ۚ وَالَّذِينَ إِذَا صَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ۚ

- 43 Now whatever thing you have been given is but a short-lived enjoyment in the world; and that which Allah hath is far better and more lasting. It is only for those ¹who believe and put their trust in their Lord, and those who avoid the worst of sins and shameful deeds, and when they are angry, forgive; and ²those who answer the call of their Lord (obey His Commandments) and establish Salaat, and whose affairs are guided by mutual counsel. And ³who spend (generously) of what We have given them; and ⁴when a great wrong is done to them they defend themselves. (ash-Shura: 36-39)

The Ulama have traced in these Ayaat the chronological succession of the four Khulaf-e-Rashidin a subtle reference to certain

important happenings in their periods of time and to their specific virtues has made a mention of by small numbers 1-2-3-4.

وَرَحْمَتُ رَبِّيَ أَكْبَرُ ۝

(۴۳)

- 44 And the Mercy of thy Lord is far better than (the wealth) that they amass. (Zukhruf: 32)

In the Ayaat immediately following this text, a number of attractive features of the world have been described; and, then Allah Ta'ala says:

وَأَنَّ كُلَّ ذَلِكُمْ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ۝

- Yet all that (i.e. roofs, doors, etc., of gold and silver mentioned in the foregoing Ayaat) would have been but a (temporary) provision of the life of the world. And the Akhirah with your Lord is for those who keep away from evil. (az-Zukhruf: 35)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ۝ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ۝ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ۝

(۴۵)

- 45 I created the jinn and humankind only that they might worship Me. I seek no sustenance from them, nor do I ask that they should feed Me. Lol Allah, He is the sole Sustainer, the Lord of unshaken might. (az-Zariyat: 56-58)

اعْلَمُوا أَنَّ الْحَيَاةَ الدُّنْيَا لَآلِهٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْظٍ آجِبٍ لِّلْكَافِرِينَ لَمْ يَنْجِبِهِمْ فَتْرُهُمْ مُضَعَّرًا لِّتَرَكُونَ حُطَامًا فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۝ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۝ وَالْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرْوَةِ ۝ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَلِلَّهِ ذُو الْقُوَّةِ الْعَظِيمِ ۝

(۴۶)

- 46 Know that the life of this world is only play and pastime and show and boasting among yourselves and rivalry in respect of riches and children. These are like vegetation after rain, whereof the growth is pleasing to the husbandman, but afterwards it dries up and you see it turning yellow, then it becomes

crumbled straw. And in Akhirah there is grievous punishment (which everybody should try to ward off by all means) and also forgiveness from Allah and His pleasure (which everybody should struggle to achieve in a manner and to an extent befitting this coveted ideal.) And (bear in mind) the life of the world is but a matter of illusion. Race one with another for forgiveness from your Lord and the Jannah whereof the breadth is like the breadth of the heavens and the earth, which is in store for those who believe in Allah and His Rasuls. Such is the bounty of Allah, which He bestows upon whomsoever He pleases, and Allah is of Infinite Bounty. (*al-Hadid: 20-21*)

Imaam Ghazali *Rahmatullah alaihe* writes:

"As soon as a child grows up into a sensible young boy, he feels naturally inclined towards fun and sports; because of a passionate attachment, nothing interests him more than games. Later, when he reaches adolescence, a fondness for the adornments of life, fine dress, etc., and love of pastimes like horse-riding, etc., occupy his mind. And he is so enamoured of these that the sports of boyhood seem absurd to him by comparison. Then follows the period of youth and of lustful desires. At this stage, all other diversions lose charm for the young man and he begins to value sensual pleasures above everything else—even above wealth and property, honour and glory. The next phase begins with the emergence of a sense of superiority, vainglory and the desire to have a say in state-craft. And these attachments overpower all other desires. Put together, all these constitute carnal pleasures of the world. What follows these phases, is the surging in the heart of a keen desire to seek a true knowledge of Allah. These feelings transcend all other pleasures. This is the only genuine passion, and the most powerful one, worthy of being cherished by a man".

To conclude, everyone is tempted towards sports in boyhood; is swayed by lusts in early youth; and in the twenties, a passion for power is born in him. In the forties, everybody is more or less imbued with a desire to gain a true cognition of Allah *Ta'ala* and a longing to acquire knowledge of the Ultimate Truth.

We see that a boy loves games and sets little value by pursuits, such as associating with women and hankering after power. Simi-

larly, the worldlings laugh at those engaged in gaining true knowledge of Allah because they have no idea of the spiritual bliss experienced by the latter. However, the mystics (Sufis) know that the worldlings are like young boys who have no idea of the pleasures enjoyed by grown up men. (Ihya)

In these Ayaat, Allah Ta'ala has made a mention of all manner of worldly pleasures and, then, has given a warning against indulgence in these, saying that all these joys are mere deception and that only the life of Akhirah is of permanent and lasting value. The pleasures of worldly life are like crops that flourish and please the eye for some time, but wither up soon to be blown away by the winds.

﴿٢٧﴾ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُفُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۝

- 47 Lo! These (people) love fleeting life, and put behind them (the remembrance of) a grievous Day (that lies ahead). (ad-Dahr: 27)

They are not concerned about the Resurrection Day, nor do they prepare for the Akhirah. The love of worldly wealth has made them blind to their own final fate and they are neglectful of such a fateful Day of woe and misery.

﴿٢٨﴾ فَإِذَا جَاءَتِ الطَّلَافَةُ الْكُبْرَى ۚ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۚ وَيُذْهِبُ الْبَحِيمُ ۖ لِمَنْ تَرَى ۚ فَاَقَامَنَّ طُغْيٰۤى ۚ وَآثَرَ الْحَيٰوةِ الدُّنْيَا ۚ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوٰى ۚ

- 48 But when the great Disaster (Day of Catastrophe or the Resurrection Day) cometh, the Day when man will call to mind (the things) he endeavoured for (in this world); And Jahannam will stand forth visible to him who seeth. Then (it is the rule of the Day that) whosoever rebelled (against his Lord in this world), and preferred the life of the world, lo! Jahannam will be his home. But as for him who (in this world) feared to stand before his Lord (for Reckoning) and restrained his soul from (unlawful indulgence in) lust, lo! The Jannah will be his home. (an-Naziat: 34-41)

﴿٢٩﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّى ۚ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۚ بَلْ تُؤْثِرُونَ الْحَيٰوةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ ۚ أَنَبِئْ ۚ إِنَّ هٰذَا لَفِي الضُّحٰى ۚ الْأَوَّلِ ۚ ضَعِيفُ الْإِسْلَامِ وَمُؤْمِنٌ ۚ

- 49 "He is (really) successful who purifies himself (of sins); and remembereth the name of his Lord and observes prayers (Salaat). But (you do not take the counsel revealed in the Holy Qur'an and) you prefer the life of the world; although the Akhirah is far better (than the life of the world) and everlasting. Lol This is in the former Scriptures; the Sahaaf (Booklets) of Ibrahim and Musaa." (*al-A'la: 14-19*)

Note: There are numerous Traditions regarding the contents of these 'revealed Sahaaf' (Booklets). One of the Ahadith has it to the following effect:

"Abu Zarr Radhiallaho anho narrates that he once asked Rasulallah Sallallah alaihe wasallam about the total number of revealed Sahaaf. Rasulallah replied, "In all, a hundred Sahaaf and four Sacred Books were revealed. Fifty Sahaaf were revealed to Sheeth Alaihissalam, thirty to Idrees Alaihissalam, ten to Ibrahim Alaihissalam and ten to Musaa Alaihissalam before the Torah. In addition, four books i.e. the Torah, the Injeel (Gospel), the Zaboor (Psalms), and the Holy Qur'an were revealed respectively to Musaa Alaihissalam, Isaa Alaihissalam, Dawood Alaihissalam, and Muhammad Sallallah alaihe wasallam.

"Abu Zarr Radhiallaho anho then enquired about the contents of the Booklets revealed to Ibrahim Alaihissalam. Rasulallah Sallallah alaihe wasallam replied that they consisted of parables (containing admonitions). For example, one of these parables ran like this: 'O you domineering, proud king! I did not raise you to kingship to hoard wealth, but I granted you power in order that you might redress the complaints of the oppressed and prevent these from reaching Me. For, I do not reject the invocation of the oppressed person, even though he be a disbeliever! And another ran: it is incumbent upon a wise man, unless he loses sense, to divide his time in three parts: one part should be devoted to the worship of Allah Ta'ala and holding communion with Him in solitude; one part should be reserved for self-reckoning as to the time spent on good or bad deeds (the excellence of every good deed, the gravity of every bad action, and the time wasted in idle pursuits); and one part should be set apart for lawful earning of livelihood. The time spent in this last occupation should be of help to him in performing the other two, affording him fuller concentration and greater amount of leisure."

is also incumbent upon a wise man to make the best use of his time, to remain fully absorbed in his occupations and spiritual pursuits and to guard his tongue (against idle talk). For whoever exercises restraint in speech will not indulge in useless talk. Moreover a wise man should strive for three things: he should try to improve his means of earning livelihood, he should struggle to make provisions for the Akhirah and he should try to provide himself the lawful comforts of life (food, drink and sleep, etc). Time spent in any occupation other than these three is useless. So, before starting to do something, one should consider and make sure whether it falls under one of these categories.

Abu Zarr Radhiyallahu anho then enquired about the contents of the Sahaaif revealed to Musaa Alaihis-salam. Rasulullah Sallallahu alaihe wasallam replied: "They contained admonitions (such as): 'I wonder how any person can take joy in anything, in spite of his belief in the inevitability of death!' 'I am astonished at him who laughs in spite of his faith in the certainty of death'. 'I am astonished at him who observes the vicissitudes of life and turns of fortune (for instance, a millionaire reduced, in a short while, to poverty and begging from people; or a gaol-bird, released from prison, rising to power and becoming a ruler) and, still, finds satisfaction in worldly pursuits!' 'I am astonished at a person who believes in predestination and, still, grieves over any misfortune'. 'I am astonished at a person who believes that he will have to face Reckoning (on the Day of Judgment) for all his deeds and, still, does not perform good deeds'. (On the Day of Judgement, all financial and physical wrongs will have to be redressed through the transfer of his good deeds to the credit of the wronged. If his good deeds are exhausted before compensation for the wrongs, then the latter's sins will be put in his account).

"Abu Zarr Radhiyallahu anho then asked whether anything of the subject-matter of these Booklets was also revealed to him. Rasul-ullah Sallallahu alaihe wasallam replied. "Yes, The Ayaat beginning:

قَدْ أَفْلَحَ مَنْ تَزَكَّى

'Successful is he who purifies himself..... (Quoted above)'.
(Durre Manthur)

Ibne Abbas Radhiyallahu anho says: "Allah Ta'ala says in Surah Najm, praising Ibrahim Alaihis-salam:

وَرَبِّهِمْ يُزَكِّي وَيُطَهِّرُ

And Ibrahim who paid back (what he owed to Allah) in full".

The Ayat means that Ibrahim *alaihissalaam* fulfilled all that Islam demands. These demands fall into thirty broad categories, termed as thirty 'Sihaam' of Islam. Ten of these Sihaam have been indicated in the Verses beginning:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ

(Lo! Allah hath bought from the believers..... (at-Taubah: 111-112).

Ten others have been recounted in Surah Ahzaab in the Verses beginning:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ.....

Lo! men who surrender to Allah and women who surrender. (al-Ahzab: 35)

Six more have been described in the opening Ayaat of Surah al-Mo'minoon and the description of four others occurs in Surah Ma'arij in the Ayaat beginning:

وَالَّذِينَ يُصَلُّونَ فِي أَيَّامِ الْمُنْتَهَى

And those who believe in the Day of Judgement)..... (al-Ma'arij: 26-35)

Put together, these make thirty in all.

Whosoever meets his Lord (On the Day of Judgement), after having fulfilled one of these obligations, will be deemed to have practised one-thirtieth part of Islam". (*Durre Manthur*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَكُنْ مِنَ الْتَّكَاثُرِ ۚ حَتَّى زُرْتُمُ الْمَقَابِرَ ۚ كَلَّا سَوْفَ تَعْلَمُونَ ۚ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۚ لَتَرَوُنَّ الْجَحِيمَ ۚ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۚ ثُمَّ لَتُنْفَخَنَّ بِإِذْنِ رَبِّكَ

50

50. Rivalry for increase (in worldly good) has diverted you (from remembrance of the Akhirah). Until you come to the grave. No! But you will soon (as soon as

you enter the grave) come to know (the true nature of the world and the supreme value of the Akhirah). (You are warned once again; take heed!). (Nol These things are not worthy of your notice and you should not feel proud of them). Nay! But you will (soon) come to know (when you are resurrected on the Day of Judgement. You are warned a third time, that these things are not worth your concern and that they should not make you feel proud of yourselves). Nay, would that you knew (now) with a sure knowledge! (from your study of the Holy Qur'an and Ahadith that these things should not make one feel proud of oneself, as you will realize after death; then you would never have indulged in them). For, (by Allah!) you will behold the fire of Jahannam. By Allah! you will behold it with a sure vision. Then, on that Day, you will undergo reckoning concerning all the bounties of Allah. (at-Takathur: 1 - 7)

Note: There are numerous Ahadith which give extensive details of the reckoning on the Day of Judgement, regarding the bounties of Allah Ta'ala. These serve as illustrations giving an idea of the countless bounties of Allah Ta'ala, which are being showered upon all men, on all occasions day and night, in such large numbers as defy human calculation. Says Allah Ta'ala, and He speaks the Truth (beyond any doubt):

وَأَنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْنَ

And if you would count the Bounties of Allah you cannot number them. (Ibrahim: 34 Nahl: 18)

A Hadith says:

"Once, Rasulullah Sallallahu alaihe wasallam recited this Surah (Takathur) and when he came to the Verse,

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then, on that Day, you will be questioned concerning all the Bounties (of your Lord).

he remarked:

"You will be questioned in the presence of your Lord regarding the cold water you drink; the protection provided by your houses" (Allah *Ta'ala* will say: "We granted you cool shade and protection from sun and rain); and regarding your having enough food to satisfy your hunger; and regarding the soundness of your limbs" (Allah *Ta'ala* will say, We granted you sound and healthy limbs..... hands, feet, eyes, ears, nose, etc, what have you done to express your gratitude for all these gifts); and regarding the sound sleep you enjoy; and regarding your being able to win, in marriage, the hand of a woman of your choice, whom someone else also wanted to marry, but Allah *Ta'ala* married her to you as a special favour (he put it in the minds of her parents that they should marry her to you and not to the other person)".

If we just consider the Bounties of Allah *Ta'ala* mentioned in the foregoing Hadith, we can realise how greatly everybody is indebted to Allah *Ta'ala* for His favours, which are being bestowed, at all times, upon his creatures, rich and poor alike. Is there a man howsoever poor and needy, who is not being constantly granted countless favours and blessings of Allah *Ta'ala*? Take, for example, the gift of physical health and soundness of limbs, which is, undoubtedly, a great blessing of Allah *Ta'ala*. Moreover, the capacity to breathe is an invaluable gift of Allah *Ta'ala*, which every living being enjoys at all times.

Another Hadith says:

"When this Surah (Takathur) was revealed, some of the Sahabah said, "O Rasulullah! What bounties are we enjoying? Our daily provision consists of just half a meal of barley bread, which is not enough to satisfy our hunger". Then came the revelation: "Ask them! Do not they possess shoes to wear? Do not they get cool water to drink? These are also bounties of Allah".

Another Hadith says, to the following effect: "The first question to be asked from a man about Allah's bounties, on the Day of Judgment, will be: 'Did we not make your body healthy and give you cold water to drink?'. It is revealed in still another Hadith: "Of the Bounties of Allah to be accounted for, on the Day of Judgment are: the piece of bread eaten to satisfy one's hunger, the water drunk to quench one's thirst, and the piece of cloth used to cover one's body."

Another Hadith narrates:-

"Once, on a hot summer noon, Abu Bakr *Radhiyallahu anho* went to the Masjid-e-Nabawai. When Umar *Radhiyallahu anho* came to know of it, he also went to the Masjid and asked Abu Bakr *Radhiyallahu anho* what had brought him out of his house at that hour. He replied that it was intensity of hunger that had driven him to it. Umar *Radhiyallahu anho* said, "By Him, Who is the master of my soul, it is the same with me". Meanwhile, Rasulullah *Sallallahu alaihe wasallam* also came there and asked what had brought them there at that hour. They replied that pangs of hunger had brought them out. Rasulullah *Sallallahu alaihe wasallam* said, "That which brought you out, has also brought me out". All the three then got up and went to the house of Abu Ayyub Ansaari *Radhiyallahu anho*, but he was not at home. His wife was greatly pleased, and when Rasulullah *Sallallahu alaihe wasallam* asked her where Abu Ayyub had gone, she replied that he would return in a short while. At that moment, Abu Ayyub Ansaari *Radhiyallahu anho* also turned up. On seeing them, he hurriedly went and brought a bunch of dates. Rasulullah *Sallallahu alaihe wasallam* said to him, "Why did you cut off the whole bunch? You could have picked the ripe dates only". He respectfully replied, "O Rasulullah! I plucked the whole bunch so that dates of all kinds, the fully ripe, the half-ripe, the dried ones and the fresh should be before you and you should be able to select the particular kind you relish. So, they ate dates of all kinds. Meanwhile Abu Ayyub *Radhiyallahu anho* slaughtered a small goat, roasted some of its meat and cooked the rest. He then presented it to them. Rasulullah *Sallallahu alaihe wasallam* took some bread and a piece of roasted meat and, giving it to Abu Ayyub *Radhiyallahu anho*, said, "Take this to Fatimah; she also has not taken anything of this sort for several days". He hurried to comply with it. When all of them had partaken of it, Rasulullah *Sallallahu alaihe wasallam* said, "We have enjoyed so many Bounties of Allah *Ta'ala*: meat, bread, the unripe and the ripe dates....." Saying this, Rasulullah *Sallallahu alaihe wasallam* was moved to tears. These are the Bounties about which one shall be questioned on the Judgment Day!" The Sahabah *Radhiyallahu anhum* were shocked to hear this. It pained them to think that they would have to account for these bounties, in spite of the fact that these things had become available after suffering such pangs of hunger. Rasulullah *Sallallahu alaihe wasallam* said, "You shall have to render an account, undoubtedly. And, to make amends, you should recite Bismillah (in the name of Allah, the Kind, the

Merciful) before starting to eat; and recite the following Du'aa after you have finished:

الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَنْعَمَ عَلَيْنَا وَأَفْضَلَ

*'All Praise be to Allah Who, in His Infinite Mercy, made us to eat our fill and as a great favour bestowed upon us plentifully'.
(Durre Manthur)*

There are a large number of Ahadith on these subjects, in the authentic collections, but I do not propose to make such a complete reference. My purpose is to indicate, to my readers, how numerous the references are, in the Holy Qur'an, on the subject of the transience of worldly life, its being unworthy of man's regard, its insignificance when compared to the values of the Akhirah and its power to make those who indulge themselves in its pleasure, suffer utter loss and damnation in the fire of Jahannam. Besides, I want them to realise how recurring the admonitions and warnings are against indulgence in worldly pleasures. Out of a large number of Ayaat on the subject, I have selected only fifty which, I think, should suffice to give an idea of the extreme significance of this theme.

It is shocking to note that, the more Allah Ta'ala warns us against indulgence in worldly pleasures, the more shame-facedly do we ignore His admonitions. After such indifference towards His Commandments, how can we dare to face our Lord on the Day of Judgement!

قَالَ اللَّهُ الْمُسْتَكِي وَهُوَ الْمُسْتَعَان

'We complain to Allah! And it is He alone Whose help we seek'.

